/46 cont./

43 Nevertheless, formerly, in the isolation of this region, a
182 balanced regime had been established here; at the cost of some
[166] privations, a population that remained retired within itself suc-
[731] ceeded in providing for itself, especially in the mountains; it did not have to call on the outside to increase its resources -- in the form of temporary emigration of the able-bodied men -- except at times of famine. Moreover, the profits which the Chleuhs /Shluh/ know how to make from the trade that they carry on in the towns even used to give certain tribes -- /47/ the Aït ʿAïsi and the Aït Mzal, for example -- actual prosperity.

433 But this fragile economy was to be upset by the opening of
439 Morocco to European markets in the nineteenth century. So poor
182 a country was indeed tempted to improve its difficult conditions
177 of existence by importing foodstuffs, clothing, and manufactured objects; but at the same time its purchases were contributing
[631] toward exhausting it. Moreover, since the establishment of the power of the great chiefs and kaids over the independent communities had the consequence of imposing heavy burdens on the tribes, the economic ruin of the Sous was to be brought about in two generations of people.

433 In truth, the various parts of the country found themselves
184 unequally affected by this transformation, according to their
182 initial state of poverty, the way of life of their inhabitants, and
177 their degree of penetration by the modern economy.

In the mountainous regions, at least where the political evo-
511 lution has not noticeably altered the primitive conditions of the
556 people, there are neither true poor nor true rich. Each Berbère /Berber/ possesses a small flock of sheep and goats, and in the
[184] bottom of the valley some cultivated terraces, big walnut trees
[422] irrigated by the séguias, and almond trees on the flank of the
[423] mountain. Barley, rye, maize, turnips, long garlands of which dry hung along the houses, suffice for daily subsistence. Goats or sheep are sacrificed only on festival days or when a guest
511 comes by. Clothing does not require any great expense. That of
556 the women is made of a very long piece of brown wool with
291 which the body is adroitly draped and which is held above the